



# COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

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## conference report '86

"BIOREGIONALISM & COMMUNITY"

by Theresa Wilhelm Fallon

The 1986 Community Service Conference was well-attended by over 50 participants from 11 states and Tunisia who gathered in Yellow Springs, Ohio to address the issue of "Bioregionalism & Community" over the weekend of October 24-26. Attendees, whose ages ranged from 18 to 81, enjoyed each others' company and were inspired by the rousing call for greater ecological concern and simpler lifestyle necessary to preserve our planet.

Kirkpatrick Sale, author of Dwellers In the Land: The Bioregional Vision gave the opening talk Friday night on the basics of bioregionalism. A bioregionalist sees man as one small part of the planet, no more important than any other species, and believes we must live in harmony with the rest of nature. In other words, he takes a biocentric rather than an anthropocentric view of the world. Sale issued a solemn warning that our industrial civilization is on the "brink of ecocide" and unless we start to view the earth as a living, vibrant planet instead of a huge sphere of inert particles, it and we will not survive. Bioregionalism offers a way out but requires three fundamental changes:

1) A reenchantment of the world. Adopting a belief that the Earth is sacred, mysterious,

with a power and a purpose that must be revered, as our ancestors did before the Judeo-Christian tradition taught that God gave man dominion over all other creatures.

2) Develop a society and economy that is human-scale. The earth was never meant to hold cities of several million people. Such conglomerations exceed a region's "carrying capacity" and place undue stress upon the resources of that area. The results are current urban problems such as pollution, overcrowding, crime, disease, etc.

3) Abide by the laws of nature. The law of conservation and stability is as important as the law of gravity. Our current way of life is breaking this law and the price is ecological imbalance, scarce resources and an unstable world situation. Living according to the laws of nature means we must learn that all our actions have consequences (for example, there is no "away"--as in throwing away) and accept the responsibility to do as little damage to the earth as possible.

Sale contends that we cannot adequately comprehend "place" on a global scale, nor by being isolated to a single village; only through a regional consciousness can we understand and control our environment without undue exploitation of our area's resources.

A bioregion can be defined by its "watershed" which includes the rivers, streams, creeks, ground water and the landforms formed by these waters. Ruth Traut focused her presentation on a "watershed consciousness." She had everyone introduce themselves by naming or describing the nearest water source in their area. These identities ranged from oceans to rivers to creeks and small ponds in someone's backyard. Most of the conference participants fell into the Ohio River Basin watershed--that area surrounding the 4 major river systems of the Ohio, the Great and Little Miamis and the Licking River.

She emphasized bringing our environmental awareness to an intuitive level. As she stated in the afternoon workshop: "The Native Americans didn't know about hickory trees or oak trees, they *felt* it." Jim Schenk reiterated this in pointing out that we can know many facts about our area, but if we do not have a feeling of love for the place and the life around us (both human and non-human) we are not in tune with a bioregional perspective.

The Local Bioregion workshops helped to enhance the participants' awareness of the natural world outside their door. The several who ventured into the Glen Helen Nature Preserve were introduced to the autumn beauty of maples, oaks, black walnuts and sycamores hundreds of years old. A bioregional quiz tested our knowledge of our local region: "What kind of rocks and minerals are found in your area" and "Where does your garbage go?" were examples of some of the questions which prompted discussion from recycling projects to the glaciation effects on the Ohio Valley.

Ruth Traut, Jim Schenk and Bill Cahalan who jointly conducted the local bioregion workshops are each from different groups around Cincinnati, all of which were started with a very few people who were concerned, angered or frustrated enough about our current disregard for the environment to begin to meet together for support and to discuss methods of action. These groups now work in conjunction with each other to develop a bioregional awareness among themselves and to spread the message to others through their newsletters, meetings and sponsoring of speakers and environmentally-oriented functions.

Gregg Galbraith focused his presentation on land trusts and conservation easements. The Community Land Trust (CLT) ensures uses of land that are ecologically sound and that make it available to landless people now and in the future. Galbraith emphasized that no one really owns land--what they own is a bundle of rights: right to access, right to lease, to mine, farm, build/develop etc. A land trust takes some of these rights away from the individual and gives it to the community. A land trust will not restrict access, for example, but will restrict development. Members of a CLT legally lease back the property; this way they continue to live and work on the land, but it will be protected from future development.

Conservation Easements are written specifications (environmental covenants) which spell out the future uses of the property and are binding on future owners. The owner retains title and use of the land; the Trust or the public does not necessarily gain any right to use the property--however, the land is protected from destructive uses. A videotape highlighted several examples of land trusts and conservation easements in various states, and ways individuals and communities are using them to protect the beauty and quality of their environment.

The land trust workshops focused on the special features of a CLT which distinguish it from other types of trusts and land holding arrangements. Galbraith addressed specific problems of the workshop participants and answered many common concerns which might be stumbling blocks to establishing trusts--especially fears associated with loss of private ownership, equity, settling disputes, etc. The Regional Land Trust concept, such as Galbraith is associated with, established as a tax-exempt 501(c)(3) non-profit has exciting prospects because it can serve as an umbrella organization--provide expertise, advice and education for CLTs established under slightly different, less stringent IRS regulations. These trusts maintain autonomy within a supportive network and the regional CLT is freed from daily management problems.

Regarding the Green movement in the United States, Sale cautioned that although the Green Party is fairly successful in West Germany and throughout most of Europe, there are

many problems with translating its success to the U.S. The two biggest problems are the size of the U.S. vs. Germany--the organizational and educational process would be a horrendous task on a national scale here. Also, the electoral process is very different in Germany where there are many political parties and coalition governments. The Green Party was represented in the German Parliament with only 5% of the vote. In the U.S. only 51% obtains representation.

The Green Movement is very much alive in this country and gaining momentum, but it has yet to define a political platform. The Green workshop discussed grass-roots vs. top-down political approaches and how this is still not completely agreed upon by U.S. Greens. The grass-roots Greens are active educating on the local level, doing ecology-oriented or "earth-centered" tasks; The political action is being accomplished by "human-centered" organizations like the Sierra Club which form political coalitions to get action from state and local governments. The national political arena remains relatively untouched by the Green movement.

For now, earth-centered expression and education may be the most appropriate form of integrating this vision into our society. Sale foresees, however, that our current political structure may not be responsive to carrying out the necessary elements of the bioregional vision and will eventually call for a societal and political restructuring.

The panel discussion Saturday evening focused on the economic, social, political and cultural aspects of a bioregional model. It was agreed that models are not always helpful since each bioregion is unique and it is up to the people within it to determine what steps to take. Kirkpatrick Sale stated he distrusted models because, psychologically, they tended to make people think the problem has been solved and they need no longer worry about finding solutions.

Gregg saw a bioregional lifestyle demanding "light living" on the land, including the economic base of the area. He sees the future holding more opportunities for small cottage-based industry, service sectors and agriculture than for industrial companies which hire many people. He stressed the CLT

as one of the best ways for protecting land and integrating these types of communities.

Ruth reminded us that we as bioregionalists, like the salmon, are often "swimming against the stream." She emphasized finding a support group and consciously celebrating our love and connection to the earth through some type of ritual or celebration.

Denise Henderson, who accompanied Gregg Galbraith as a special resource person, views the bioregional movement as a framework for expressing her love of place. She is associated with New Life Farm, an environmental and research action group in Missouri, and described the process of forming the Ozarks Area Community Congress (OACC) in 1980. OACC started with a few people who sat down and literally wrote out how they would create a new world according to bioregional precepts. OACC has continued to meet for the past six years with a steady increase in membership. Henderson said there were years when OACC seemed to have outgrown itself and was in danger of dissolving, but always the individual passions for their homes kept it together. It was this group which was instrumental in establishing the first North American Bioregional Congress in 1984.

All of the conference speakers urged us as individuals to take some steps, no matter how small, in our own lives and in our communities to develop a bioregional philosophy. Tap local resources when possible to solve problems or supply goods and services. Question your real needs in terms of consumption and challenge the industrial superstructure and its "big is better" concept. Start community awareness projects such as recycling, or just learn your region--take a walk, canoe your local stream, learn the native trees in your area. Explore your place--adopt it, love it, nurture it, respect it; bioregionalism can be as simple as stepping into your own backyard.



*A list of the various organizations with which our conference speakers are associated is available from Community Service upon request.*

# Comments on Conference

by Ernest Morgan

The recent conference on "Bioregionalism & Community" sounded a ringing call for greater ecological awareness and a consciousness of our inherent relationship with the earth as a living organism. It sounded a call, too, for simplicity of lifestyle and pointed out ways in which land tenure needs to be modified in our culture. The sessions offered both inspiration and ideas for pursuing these goals. I think I speak for all the attenders when I say that I came away with broadened understanding and a fresh sense of commitment.

The issue which the conference brought us up to, but did not attempt to cover, was what steps must be taken toward restructuring society in such a way that an ecologically sound relationship can be achieved between the human race and the planet on which it finds itself?

I am an active member of the oldest and one of the most successful land trusts in America and I heartily share the commitment to simplicity and the urge to identify with nature and with the earth. At the same time, I recognize that land trusts and simplicity are diametrically opposed to the central thrust of American life and the life of most other nations as well. We need to attack the root of the problem. Let me touch on one facet.

The severely lopsided and rapidly increasing maldistribution of ownership and income in America has brought about a situation in which producing power and buying power are dangerously out of balance. As our economic life is presently structured, the wheels can be kept turning only by steady expansion. This can take the form of expansion of investment or the expansion of credit. It can take the form of new factories, or of consumer credit or of the government borrowing for weapons. We hear economists talk unashamedly about a "constantly rising standard of living." One Swiss writer referred to the American passion to "eat more, wear more, waste more." Though only 7% of the world's population, Americans consume a major portion of the earth's irreplaceable resources.

This frenzied consumerism (supplemented by an equally frenzied militarism) which keeps our economy alive, has resulted not only in damage to the ecosphere but also in an impossible debt structure. Private debt in America is now estimated at \$6 trillion, federal debt above \$2 trillion, farm debt around \$250 billion and the Third World debt (owed mostly to U.S. banks) nearly \$1 trillion. Aggravating this situation, the U.S. has now become the world's number one debtor nation, with a negative trade balance of about \$15 billion a month. Our nation, and possibly the world, is on the brink of economic catastrophe. American economic life must be restructured before land trusts and bioregional development can take place on a significant scale.

First, we need to restore capital to its proper role, and prevent its use as an instrument of manipulation and exploitation. Hopefully this can be done in such a way as to stimulate, not restrict, free enterprise. How? For one thing, by taxing money in its various forms so that it has to be invested, spent or loaned promptly. Then money will become a medium of exchange instead of an instrument of manipulation and control. That should encourage the movement of populations from urban areas to small communities.

Next, we must sharply reduce the inequality of income and ownership. The "Universal Stock Ownership Plan" (USOP) put forward by Stuart Speiser, should be a vital part of this. Likewise, the "Employee Stock Ownership Plan" (ESOP). Steeply graduated income and inheritance taxes will be part of the picture. Important also will be land tax policies to modify the patterns of land tenure and encourage family farming and the emergence of land trusts. These are some of the basic moves that are needed.

Can such measures make the economy viable, and provide conditions under which bioregionalism and land trusts can flourish and become a dominant factor in society? Maybe, but a lot more will be needed, including wise foreign policies and extensive educational changes. Can this happen within the framework of a democratic society? I hope so. That is our challenge.



# FIC Reorganized

AUG. '86 INCORPORATION MEETING--STELLE, IL

by Allen Butcher

In my mind, the calling of this meeting to legally incorporate the Fellowship of Intentional Community (FIC) was in large part a test to gauge how much momentum could be evidenced in this concept of formally establishing a North American association of intentional communities, institutions and individuals working to support the community movement. Our experience now shows that we have a group of individuals of sufficiently solid vision and intent to travel a thousand miles, sit through hours of meetings, then go home and spend days more to write articles, letters, and legal documents, and otherwise invest significant levels of energy into a movement-building effort. The high level of trust we experienced in each other's commitment to "the larger good" over our own specific community's or organization's particular philosophical or ideological tenets was a dynamic of this meeting which we recognized, and which we acknowledged as being crucial to the future of the Fellowship.

Friendliness and acceptance of the differences among our many communities, and toward the many sympathetic individuals outside of community, is certainly a quality we aim to advance through the Fellowship, and this we felt we experienced at Stelle. The people of this community were very accomodating and welcoming, sincerely interested in learning about our home communities, and encouraging our participation in the social functions planned for the weekend of our meeting.

The seven people who attended this incorporation meeting of the Fellowship for Intentional Community represented, either officially or unofficially, nine different associations. The list includes: two cooperative communities, Stelle in Illinois and Shannon Farm in Virginia; two communal communities, Sandhill in Missouri and Twin Oaks in Virginia; two community networks, the Inter-Communities Network (ICN) in the East Central states and the Federation of Egalitarian Communities (FEC) involving nine communal communities throughout North America; and three community

support organizations, Community Publications Cooperative (CPC) producing COMMUNITIES Magazine, Community Educational Services Council Inc. (CESCI) which manages a revolving community loan fund, and the National Historic Communal Societies Association, an academic organization encouraging research into contemporary and historic community efforts.

In the future we expect to maintain the tradition of holding the annual Fellowship meetings at different communities in some rotating sequence. This may be particularly important in the new Fellowship, which also involves non-land based organizations and interested individuals, as a means of grounding this disparate constituency in the real world of community needs and concerns. Whether this level of idealism would be practical in the type and scale of association which some of us envision is somewhat questionable, considering the number of people we may wish to encourage to attend the annual meetings and the distances they may be traveling.



In the recent past the Fellowship involved primarily communities on the East Coast, although there is memory of a broader involvement in the early years. Griscom Morgan of Community Service Inc., in a letter of May 1985, states that the original Fellowship was named at a communities conference in 1953 attended by about sixty people from communities on four continents. Since then the number of participants has dwindled, two purported reasons being the attempt to institute a structure of dues payable to the Fellowship, and the resignation in 1962 of a communal association citing the objection of being associated with groups who did not corporately own and manage all property.

What appears to have had a major role in keeping the Fellowship active through recent years, at least as a social gathering, was the concurrent business meeting of the Community Educational Service Council, Inc. loan fund, originally a project of the Fellowship. The last two annual Fellowship/CESCI meetings entertained the concept of expanding the focus and activities of the Fellowship, and the May 1986 meeting at Tanguy Homesteads an-



nounced the intention to meet in August to incorporate in the state of Illinois.

The statements proposed for the bylaws of our larger, more activist Fellowship present our purposes as:

A. FACILITATING GLOBAL EXCHANGE of information, labor and management skills, and the sharing of emotional, psychological, spiritual, psychic, political, social and/or economic support among individuals, communities of people, and institutions that are interested in the Intentional Community Movement;

B. SERVING AS A NETWORK, or coordination center, for Movement work, including referral assistance for individuals seeking personal connections, organization of group tours to intentional communities that are seeking new members, coordination of joint projects among individuals, communities and institutions;

C. BUILDING TRUST among communities, other institutions and individuals, through shared celebrations and other networking activities, to increase the awareness of our common life experiences, and to better understand the range of differences among the various paths and belief systems of the Movement;

D. ACTING AS A REPOSITORY of current intentional community literature and information materials;

E. ASSISTING ACADEMIC INSTITUTIONS in their efforts to develop coursework, degree programs, research and publishing activities relating to current and historic intentional communities, or to the many valuable innovations of intentional communities awaiting wider applications;

F. INCREASING AWARENESS IN THE WIDER HUMAN COMMUNITY that intentional communities have created a wide variety of ecological alternatives for personal growth and community development, and for nurturing social transformation.

To serve these purposes the Stelle meeting decided to change our name from the Fellowship of Intentional Communities to the Fellowship for Intentional Community to acknowledge the involvement of individual people and of institutions. In further service to our purposes we decided to legally incorpor-

ate as an Illinois non-profit corporation and to seek education tax-exempt status. Our home office is now at Stelle Community, with Charles Betterton as interim president, and Ed Olson as interim secretary/treasurer. The structure of our board-of-directors will be to represent each of our four membership categories of: intentional communities, intentional community networks, institutions providing support to the community movement, and interested individuals. The members of the Executive Committee shall be chosen from among these representatives who will coordinate the official functions of the Fellowship between annual meetings.

All this organizational effort is intended to provide a structure upon which we may pursue in concert the many projects, ongoing or proposed, which support the development of the communities movement. Current projects that may be strengthened or expanded are the magazine, the book service, the revolving loan fund, and the referral service joining persons interested in community to communities open to new members. We also seek to encourage informal visitations and labor and barter exchanges between communities. We recognize such interaction as leading to the building of regional or ideological networks among communities which is a vital prerequisite to the establishment of a tradition of mutual appreciation and aid within our intentional communities movement. Additionally, we may seek to broaden our involvement to other communities, community networks, individuals and institutions on the U.S. West Coast, in Europe, Israel, Japan or elsewhere.

Anyone having an interest in the Fellowship or any of its projects is encouraged to write the Fellowship for Intentional Community, 126 Sun St., Stelle, IL 60919.



*Joy to the World*

# Comments on Indian Life

by K. Viswanathan

*The following are excerpts from a letter of August 12th received from K. Viswanathan, director of Mitraniketan in Kerala, India. Viswan lived and worked with Arthur and Lucy Morgan many years ago and became inspired to go back to his home community in South India to start the educational community called Mitraniketan.*

Dear Friends: There has been a long pause since we received direct information from you. I read Griscom Morgan's articles in the NEWSLETTER and about the activities of Community Service. Probably there has been a change in personnel more frequently than before and Mitraniketan has become a stranger to the new staff. Unless there are active and uniting interests and involvements, it is not easy to keep the ties strong.

In India, in the name of development and modernization, there takes place a rapid disintegration of traditional village structure. The new political post-independence restructuring is something superimposed from above, which mostly ignores existing grassroot level village structures--where a basic form of democracy, in its degenerated shape, existed in most villages.

This is very much the case in Kerala. Our entire village system has disappeared and villages get rapidly involved in the haphazard growth of towns and cities. When one travels from one end to the other over land, one gets the feeling that the whole of Kerala is either a town or a modern village under the garb of a town. Urban influence in the name of progress is destroying village organization and people are mesmerized to migrate to towns. Simultaneously, there is a move from cities to villages, but it is not so rapid as the opposite trend. When villagers become more affluent, the entire family prefers to move to the city for modern comfort. Also the educated, when profitably employed, prefer to live in cities. However, with better transportation and improved modern amenities like water, electricity, etc., there is a noticeable counter-movement, as people will rather travel to work every day

and stay in villages, largely for economic reasons. Dehumanising factors, I am afraid will prevail and make individuals highly self-centered. Even this I can understand and will not mind, provided it also makes people self-confident and competent to look after themselves. Undue dependence is dangerous.

It is known to be a Herculean task here to develop consciousness at individual, family and small group levels. Consciousness and willingness to work with groups to share ideas and exchange views in order to arrive at common decisions, are reassurances of a participatory and decentralized democracy. In India, even in Kerala, the State with highest literacy, we have to go a long way with education and development to reach that level of character and social ethics.



Mitraniketan is trying hard to use all possible sources available to achieve this aim in a continuing program for all-round development through both the natural and human environment. Agricultural and animal sciences and our health services have developed considerably to help the people in this region. This has also been achieved with development of handicrafts, small village industries, performing arts and sports. Environmental care and eco-system development through soil and water conservation along with encouraged vegetative growth are some of our other measures for overall development. Appropriate technology adopted to rural conditions is now our major concern to balance and to spread harmony from grassroot level upward.

There is plenty of work to be done, as ours is a never ending process; an aspiration to which we can only contribute our best and leave it then for others to follow with hope and good faith for a better and more stable future. Now my health is very much under control and I do my work as I have been doing previously. By the Grace of the Almighty I have both mental and physical strength these days to take up more activities than lately. Hoping to hear from you and with very best regards from all of us to all of you.

# Commentary



ON "SELLING THE NEW AGE MESSAGE" BY CHARLES MAUCH WHICH APPEARED IN THE SEPT./OCT. ISSUE OF THE COMMUNITY SERVICE NEWSLETTER.

by Victor Tauferner

From the great degree of detail and straight-line logical approach Mr. Mauch used in planning his City of Tomorrow, he did an acceptable job. But I think the issue of what is really wanted by the typical American has not yet been isolated.

It is clear that a lot of people want a change. They definitely are looking for a less stressful and more fulfilling lifestyle and employment. I also suspect they want to live in a less crowded environment and in cleaner air. Where I detect a kind of schism is between their high standard of living and their expectations to get out of the stressful rat-race. I suspect that a lot of people wanting change aren't willing to give up their city-oriented attitudes. They probably think some kind of technical fix will make things alright for them in the future, but they don't seem to realize that things like Mr. Mauch's showcase exhibits would cost a lot more than most new age promoters will admit. If people haven't seen much of those nice alternative things around, could it be due more to expense than lack of interest?

I doubt if the answer to this lack of change can be approached solely from the selling angle. There's a lot more to this tough question than selling the message to the American public. In any fundamental change there has to be a unity in feeling, thinking and action. Without total commitment to a lifestyle such as appropriate technology demands, people are just fooling themselves.

Before deciding on an approach, the organizers would have to ask themselves seriously what they want--money or supporters for their project. In most groups which want to make a change, there are a few people who are good at writing proposals and asking for money. But often those very people are incapable of knowing what to do once they get some money.

The quality and spiritual characteristics of the community may suffer if it is left to the ones who search for the money to also carry out the essential administrative duties. In some cases getting what I would term as "free money," could have a detrimental effect on the whole project by changing the delicate balance of the relationship between givers and receivers. This in turn could lead to a kind of fictitious attitude towards money and lesser understanding of the responsibilities such a grant would incur.

If a village would contact many people, asking for a small amount of money from each while realizing that the commitment of this money was a commitment of support, the quality of the community life would start out far better than if one went out and tried to obtain large sums of money from a corporation. Internal support of a community would help it to grow better than depending upon outside grants for financial aid.

The big question is not how do you sell the idea of the new age lifestyle to average Americans, but how do you fan up enough heat to get them to commit themselves to creating their own industry? I think the chances of success of a group following through on what it wants to do is far less if it focuses mainly on money first. When things get going it is only the local people themselves who can do the job right.

The editor asked, "Is integrating alternative technology feasible, desirable on a large scale?" I think communities have to be born like little children, not by some intellectual cold-blooded technique alone. They have to grow and develop. The question was asked, "Does true community suffer when mass marketing is emphasized?" I think it would, as any time a big capitalistic corporation gets into a deal, it does it for profit and nothing else much matters. A true community is democratic in make-up; having a corporation looking over one's shoulders seems not very democratic in the least.

With anything that hasn't been tried, however, it takes some testing to prove that it works. And I suspect, with the best ideas, some luck has to ride along with the project before it becomes a reality. Having worked in the aviation industry, I've seen millions

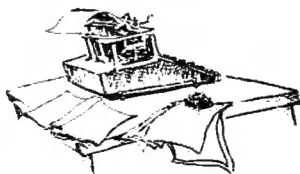


invested in experimental projects in aircraft, but not until the craft was actually flown did the researchers and engineers know for sure how the prototype would perform. And so with things like communities, they have to be lived as well as planned.

*Victor welcomes responses from readers with varying points of view. You can write him directly at HCR 31, Box 639, Deer, AR 72628 or submit your comments to the NEWSLETTER. We request that commentaries intended for publication be limited to 600-700 words.*

## Readers

## Write



### ABOUT THE CONFERENCE

Many, many thanks for the fantastic conference. I look forward to the next one and would like to help with the organizing and brainstorming.

*T. Shepard Hendrickson, Indianapolis, IN*

Thanks for planning, hosting and facilitating the conference on land trusts and bioregionalism. The workshop with Gregg Galbraith was very worthwhile as was the experience of meeting folks from all around the region. We also really appreciated Ruth Traut's introducing us to one another by way of adjacent water resources. That was very meaningful.

*Greg Haas/Dorothy Glanzer, Cincinnati, OH*

I really enjoyed the conference and it was a wonderful experience for Denise too.

*Gregg Galbraith, Carthage, MO*

It was a very good affair, I think--and maybe won some converts.

*Kirkpatrick Sale, New York, NY*

The conference gave me a view into ways of life beyond simple conservation and reversing our exploiting nature. What an experience--thank you for it.

*Marie Inslee, Downingtown, PA*

I very much enjoyed the conference and feel that I accomplished something through it--a little start on a land project for northern New York. Also I enjoyed my visit with Griscom. I certainly see his economic ideas as basic to building a strong local economy as well as a national economy. Certainly what he's proposing would change the whole basis in which all economic players operate. We would end up seeking our security in other ways than in building up money piles. Best wishes to you. Keep up the good work.

*Jud Brown, Syracuse, NY*



### ABOUT THE NEWSLETTER

Thank you for sending a copy of the NEWSLETTER. I have seen copies intermittently over the past couple of years and been impressed. As we all know, philosophical support is important, but goes only toward spiritual sustenance (not the light bill)--please find enclosed a check for a year's subscription. Keep up the excellent work.

*Rick Johnson, Winfield, Kansas*



# Announcements



## MILDRED JENSEN LOOMIS

Mildred Jensen Loomis, decentralist, writer, editor and co-founder with Dr. Ralph Borsodi of the School of Living over 50 years ago, died peacefully in her sleep at her home near York, PA at 9:00 a.m. on September 18, 1986. Throughout her long life Mildred Loomis has inspired countless people, not merely by what she said and wrote, but how she lived her life; practicing healthful, decentralist principles daily--joyfully! Global economics was a field of intense interest to her as well and her brilliant mind contributed greatly to global peace issues.

Mildred Loomis was born on a farm near Blair, Nebraska of Danish/English ancestry. She served as Director of various School of Living Centers from 1943-1985. Throughout this period she wrote on various self-reliance and decentralist topics, travelled and lectured extensively and, at times edited the School of Living journal, now known as "The Green Revolution." As a speaker at many conferences and workshops she gained wide acclaim in the U.S. and abroad.

In 1940 she married John Loomis. Together they established Lane's End Homestead at Brookville, Ohio where they lived a relatively self-reliant lifestyle until John's death in 1968. Throughout this period, Loomis tutored and instructed people in homesteading, organic gardening, nutrition, healthful living and decentralist economics.

Besides the School of Living publications, her writings appeared in numerous avant-garde periodicals, including Christian Century, The Anvil, The Mother Earth News, and the Whole Earth Review. Her published books include Alternative Americas and Go Ahead and Live. The former is an exposition and chronicle of the Decentralist movement, while the latter addresses healthful self-reliant ways of living. Two others, Ralph Borsodi, Reshaping Modern Culture, and Borsodi As I Knew Him are in preparation and scheduled for publication. A memorial and celebration of the life of Mildred Loomis was held on November 1st and 2nd at Heathcote Center, Freeland, MD.

## OZARK CALENDARS

Beautiful 1987 Ozark Calendars, featuring 13 color photographs and a seasonal almanac, are now available through Community Service for \$9.00 postpaid. The purchase of this calendar benefits the Ozark Regional Land Trust, a non-profit conservation foundation.



## *Memos to Members*

### MEMBERSHIP RENEWAL

If there is an '86 above your name on the mailing label, your membership in Community Service has expired. We hope this was just an oversight on your part and that you want to continue to support our work and to receive our NEWSLETTER six times a year. If we have not heard from you by the end of December, this will be the last NEWSLETTER you will receive on a regular basis. Please send your tax-deductible contribution of \$15 or more in today. Your support is much appreciated. Thank you.

--Jane and Theresa



### MEMBERS DIRECTORY

The time is once again approaching to update the Community Service Members Directory. This directory serves as a networking tool for interested members to find like-minded people with which to correspond, collaborate, visit, etc. If you would like to be included in this Directory, please send us your name, address and a brief description of your occupation, skills and interests. Phone number is optional. Those already on the Directory, this is your chance to amend your listing. The deadline for changes or additions is December 31, 1986.

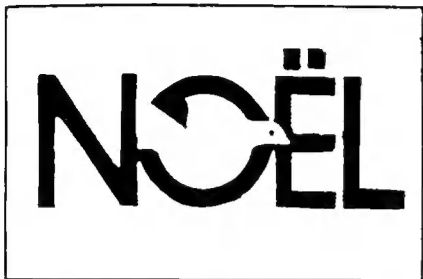
## FILMS ON COMMUNITY

The winter calendar for Imago reports they will host a Community Film Festival on January 31, 1987. This Film Festival consists of films on Intentional Communities with discussions on ideas drawn from the films that might be practical and useful to us in our own lives and in our dreams for the future. The cost is \$30-\$35. Bring food to share for lunch; dinner provided. For more information and to receive the entire calendar of events write: IMAGO c/o Jim & Eileen Schenk, 553 Enright Ave., Cincinnati, OH 45205 or call 513/921-1932.



## ESSAY CONTEST

SYNTROPY will award a \$300 first prize and a \$100 second prize to the best essay on "How Communal Living Can Create A Better World." Essays must be under 10,000 typewritten words and will be judged for style, originality and intellectual rigor. Entry deadline is March 1, 1987. Syntropy is a resource for egalitarian collective living, utopianism, appropriate social technology and synergistic solutions to global problems. For more information contact: Syntropy Essay Contest, P.O. Box 51058, Palo Alto, CA 94303 415/969-3523.



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### Staff

Jane Morgan.....Director/Editor  
Theresa Wilhelm Fallon.....Office Manager

## Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off all Community Service-published literature. Larger contributions are always needed however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to run its operation. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$20 in U.S. currency.

## Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

## Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

## Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send .50 per copy.)

## Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celso or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

## Trustees

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*You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 12/86. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.*

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